بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE TABUK EXPEDITION)

25-April-2012 (Evening Dars)

THE TABUK EXPEDITION

-It was 9 years after the hijra and it was the last expedition of the Prophet (ﷺ)
-we have to specify when each occurred and give the statistics

After the conquest of Makkah
-people embraced Islam in multitude because people like to be identified with success
-they do not want to be on the side of losers and nobody wants to back a loser

So after the conquest of Makkah people embraced Islam in multitude
-and Allah said;

When comes the Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah), (1) And you see that the people enter Allah's religion (Islam) in crowds (2) So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.(3) (An-Nasr 110:1-3)

-the victory mentioned in the Surah is the conquest of Makkah
-when it was witnessed many Arab tribes, they came to give their bay'a
-and to announce their acceptance of Islam and so the Surah's prediction came to pass

The Prophet had scores to settle with the Byzantines
-they had their headquarters in Constantinople and they had influence over Arab tribes

So the Cesar was very worried about the rapid spread of Islam
-and he did not want the Arab tribes on his side to switch
-the prophet had scores to settle with him

Caesar who could neither ignore the great benefit that Mu'tah Battle had brought to Muslims, nor could he disregard the Arab tribes' expectations of independence, and their hopes of getting free from his influence and reign, nor

he could ignore their alliance to the Muslims realizing all that, Caesar was aware of the progressive danger threatening his borders, especially Ash-Sham-fronts which were neighboring Arab lands So he concluded that demolition of the Muslims power had grown an urgent necessity. This decision of his should, in his opinion, be achieved before the Muslims become too powerful to conquer, and raise troubles and unrest in the adjacent Arab territories.

-He (ﷺ) sent an envoy and the envoy was killed and this was a taboo back then
-the empire knew their days were numbered

THREE STALWARTS OF ISLAM FELL THAT DAY
1. Zaid ibn Harith
2. Ja'far ibn Abi Talib
3. Abdullah bin Rawaha

When the Cesar heard about the conquest of Makkah
-and many Arab tribes were coming into Islam
-he became worried and so mustered an army of 40,000 to fight the Muslims
-so the prophet mustered an army to fight them too
-and he had a score to settle with them after they killed his envoy

The Cesar himself mustered the army
-and so the Muslims were aware of the seriousness of this battle
-they were the so-called 'super power' back then

The hypocrites of Madina started entertaining false ideas
-they said the Byzantium Empire is a super power, so Islam is finish
-they said the Byzantium Empire is not like Quraish

The hypocrites of Medina thought the Muslims would be finished
-because the Muslims were fighting the Byzantine Empire
-hypocrites are always sewing seeds, they built a masjid, called masjid al dirar
-they invited the Prophet (ﷺ) to pray inside this masjid
-the reason why they invited the Prophet (ﷺ) to pray inside the masjid, was for legitimacy
-but the Prophet (ﷺ) never prayed there
-because he was getting ready to go to the Tabuk expedition
-when the Prophet (ﷺ) got back from the battle
-sources told him that the munafiq built this and Allah said:

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warned against Allah and His Messenger (Muhammad SAW) aforetime, they will indeed swear that

their intention is nothing but good. Allah bears witness that they are certainly liars. (At-Tawbah 9:107)

The prophet found out from supernatural means that the munafiqeen built this
-he commanded the Sahabahs to destroy this masjid
-there are many masjid al-dirar in our times
-any Masajid that allows kaafir MPs (Member of Parliament) into the masjid
-or MI5 or FBI and allows them to spy on the Muslims, these are masjid dirar

MASJID LEYTON (UK) TEACHING DARWINISM:
https://theIslamicstandard.wordpress.com/tag/masjid-tawhid/

-The Prophet (ﷺ) commanded his Sahabahs to tear down this masjid
-because it was built to spread kufr
-in UK and USA there are many masjid dirars, but you cannot go and tear it down
-so its better for you to take over the masjid
-rather than you tear it down because you will get arrested
-any masjid that calls the mujahideen terrorist or Khawarij, these masjids are masjid dirars
-it is possible that a masjid could have been built to spread kufr
-but sincere people could have took it over
-like a masjid in Africa that Shaikh went to
-Any masjid that are run by the Saudi Salafi, Qadiyanis, Sufis, Brewalis etc these are masjid dirars
-You need to take over
-Shaikh in the UK took over a masjid with 40 Brothers
-Your not suppose to demolish a masjid in UK or USA, but you take over instead

O Prophet (Muhammad (ﷺ))! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination. (At-Tawbah 9:73)

THE PROPHET (ﷺ) PREPARING FOR THE BATTLE OF TABUK
-the Prophet (ﷺ) usually kept quiet when he went to battle, but not for the Tabuk expedition
-he made it public that he was going to fight the Byzantium Empire
-all over Arabia people wanted to join
-and then this was the battle that the Prophet (ﷺ) collected money for the expedition

The Muslims raced to spend out money and to pay charities to provide this invasion.'Uthman, for instance, who had already rigged two hundred, saddled

camels to travel to Ash-Sham, presented them all with two hundred ounces (of gold) as charity. He also fetched a thousand dinars and cast them all into the lap of the Messenger of Allâh [(ﷺ)], who turned them over and said: "From this day on nothing will harm ‘Uthman regardless of what he does." [Jami' At-Tirmidhi 2/211 (The virtues of 'Uthman)] Again and again ‘Uthman gave till his charity toped to nine hundred camels and a hundred horses, besides the money he paid.

Abdur Rahman ibn Samurah (RA) narrated: Uthman (RA) came to the Prophet ((ﷺ)) with a thousand dinar. Hasan ibn Waqi said that elsewhere in his book (it was written) that he brought the one thousand dinar during the Battle of Tabuk rolled up in his sleeves and put them in the Prophet’s lap. Abdur Rahman went on to say, “I saw the Prophet (SAW) turn the money upside down in his lap and say, ‘nothing will harm Uthman after today whatever he does.’ (Twice).” [Sunan Tirmidhi (6/626) No. 3701, Musnad Ahmad (5/63) No. 20649, Mustadrak al-Haakim (3/110) No. 4553, Bayhaqi in 'Sunan al-Kubra' (6/126) No. 11413]

Abdur Rahman bin ‘Awf, on his side, paid two hundred silver ounces, whereas Abu Bakr paid the whole money he had and left nothing but Allâh and His Messenger as a fortune for his family. ‘Umar paid half his fortune. Al-‘Abbas gifted a lot of money.

Talhah, Sa‘d bin ‘Ubadah and Muhammad bin Maslamah, gave money for the welfare of the invasion. ‘Asim bin ‘Adi, on his turn, offered ninety camel-burdens of dates. People raced to pay little and much charities alike. One of them gave the only half bushel (or the only bushel) he owned. Women shared in this competition by giving the things they owned; such as musk, armlets, anklets, ear-rings and rings. No one abstained from spending out money, or was too mean to grant money or anything except the hypocrites: "Those who defame such of the believers who give charity (in Allâh’s cause) voluntarily, and those who could not find to give charity (in Allâh’s cause) except what is available to them, so they mock at them (believers)." [Al-Qur'an 9:79]

-Muhammad bin Maslamah his name rings bells in this room, who was he?
-he killed K'aab ibn Ashraaf
-Umar gave half of his worldly possession to buy arms for the Tabuk expedition
-even the women donated, jewellery and money for the expedition

Jabir ibn Abdullah reported: I observed prayer with the Messenger of Allah on the Id day. He commenced with prayer before the sermon, without adhan or iqama. He then stood up leaning on Bilal and he commanded (them) to be on guard (against evil for the sake of) Allah and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked

on until he came to the women and preached to them and admonished them and encouraged those to give alms, for most of them are the fuel for Hell. A woman having a dark spot on her cheek stood up and said, "Why is it so, Messenger of Allah?". He said, "For you grumble often and show ingratitude to your spouse's". And they began to give alms out of their ornaments such as their earrings and rings, which they threw in the cloak of Bilal. [Sahih Muslim, Book 4, Hadith #1926]

-The hadith above is used by the scholars to checkmate those who says niqaab is fardh

Umar ibn Khattab (RA) narrated: Allah's Messenger (ﷺ) commanded us to give sadaqah (charity). That coincided with my possession of some wealth at that time, so I thought, "Today I will outdo Abu Bakr, if I do." So, I brought half of my wealth. Allah's Messenger (ﷺ) asked me, "What have you retained for your family?" I said, "The like of it." Abu Bakr came with all that he had. He asked him, "0 Abu Bakr, what have you retained for your family?" He said, "I have kept a side for them Allah and His Messenger." I said, "Never will I overtake him in anything." [Tirmidhi 3695, Abu Dawud 1678]

-Umar donated half of what he owned in life, and Abu Bakr donated everything he possessed
-the Sahabah said they can never compete with Abu Bakr with his Taqwa after this expedition
-even the women donated their jewellery, even though they loved their jewellery!
-a woman strangled her son to death for her jewellery

A WOMAN STRANGLED HER SON TO DEATH:
http://www.allvoices.com/contributed-news/1963976-woman-describes-how-she-strangled-her-own-son-to-death

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad (ﷺ)); and that they came not to As-Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

Everyone donated something in Medina except the munafiqoon
-they did not want to, Allah says in 9:54 about the munafiqoon
-when they donated they donated unwillingly
-9:54 tells us that the munafiqoon find it difficult to donate

All over Arabia the Muslims poured into Medina to fight in the battle of Tabuk
-everyone wanted to fight the Byzantium Empire

-the army reached to 30,000 mujahideen
-when the Prophet (ﷺ) went to march forward more men came forth
-but the Prophet (ﷺ) said he could not take them to the frontline because he has no mounts
-they went home and cried like a baby, Allah talked about this in 9:92:

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

They were sincere, not like the low life scum of the earth we find nowadays
-like those who badmouth the Mujahideen

-Our Aqeedah is the bullet, not the ballot!

Algeria Islamic Salvation Front Won Election :
http://en.wikipedia.org/wiki/Algerian_Civil_War

MALAYSIA - ANWAR IBRAHIM :
http://en.wikipedia.org/wiki/Anwar_Ibrahim

NIGERIA - ABIOLA :
http://en.wikipedia.org/wiki/Moshood_Kashimawo_Olawale_Abiola

TURKEY - ERBAKAN :
http://en.wikipedia.org/wiki/Necmettin_Erbakan

HAMAS WON ELECTIONS :
http://en.wikipedia.org/wiki/Palestinian_legislative_election,_2006

-You tried the ballot so many times in different countries
-the way forward is the bullet not the ballot

Abu Huraira (RA) narrated the Prophet (ﷺ) said: "A believer is not bitten from the same hole twice." [Related by al-Bukhari (6133) and Muslim (2998)]

-why can you not take a lesson from 9:92 and a believer never gets bit in the same hole twice!

The Sahabahs cried when the Prophet (ﷺ) said he could not take them to the frontline
-because it was a golden opportunity
-they knew that if they killed a kaafir, they would never go to hell

-because that kaafir would take their sins

It has been narrated on the authority of Abu Huraira that the Messenger Allah (ﷺ) said: A disbeliever and a believer who killed him will never be gathered together in Hell. [Sahih Muslim, Book 20, Hadith #4661]

-they had sincerity unlike the people we live around today
-what do you mean there is no Jihaad without a caliph?

Narrated By Abu Ishaq: Somebody asked Al-Bar-a bin 'Azib, "Did you flee deserting Allah's Apostle (ﷺ) during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Apostle did not flee. No doubt, I saw him on his white mule, Abu Sufyan was holding its reins, and the Prophet was saying, 'I am the Prophet in truth: I am the son of 'Abdul Muttalib.'" [Sahih Bukhari, Vol 4, Book 52, Hadith #116]

SHAIKH BIN BAAZ FATWA IN SUPPORT OF JIHAD AGAINST SOVIETS:
http://studytrueIslam.com/Islam/history-current-affairs-of-Islam/ibn-baazs-fatwa-in-support-of-the-war-against-the-soviets/

-Bin Baaz said at the time of the Soviet Union that there was jihaad
-so how come you say there is no jihaad now. there was no caliph then and none now

THE TABUK EXPEDITION WAS VERY DIFFICULT BECAUSE OF four REASONS
1. WAS VERY FAR
2. VERY HOT
3. THEY WERE GOING TO FACE THE BYZANTIUM EMPIRE
4. IT WAS THAT TIME OF YEAR WHERE THE FRUITS WERE MENT TO BE HARVESTED

These 4 reasons caused the army to distress
-the hypocrites of Medina, do you know what was their reason to stay behind?
-they said that they had to stay behind to pick fruits
-also another reason they gave was, that the Tabuk expedition was on the Syrian border
-and there are white girls there and it will be fitna for them
-Allah refuted them in 9:49
-Allah said they have already fallen into fitna, the fitna of Hypocrisy

And among them is he who says:"Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is

surrounding the disbelievers. (At-Tawbah 9:49)

When the Prophet ((ﷺ)) was marching forth for the Tabuk expedition
-the Prophet saw went pass the area of the people if Thamud
-the Prophet saw did not let the Sahabahs drink from the wells
-only let them drink from the well where prophet Salih's she camel drank from

On their way to Tabuk, the army of Islam passed by Al-Hijr — which was the native land of Thamud who cut out (huge) rocks in the valley; that is "Al-Qura Valley" of today. They watered from its well but later the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] told them not to drink of that water, nor perform the ablution with it. The dough they made, he asked them to feed their camels with. He forbade them to eat anything whatsoever of it. As an alternative he told them to water from that well which Prophet Salih's she-camel used to water from.

On the way to Tabuk, or as soon as they reached Tabuk, the Messenger of Allâh [(ﷺ)] said: 'Severe wind will blow tonight, so none of you should stand up. Whoever has a camel should tie it up.' Later on when the strong wind blew, one of the men stood up and the wind carried him away to Tai' Mountain. [ibid. Sahih Muslim 2/246]

-the Prophet said none of you stand up tomorrow as it will be windy
-but one man did not listen to the Prophet ((ﷺ)) and the wind took him away
-the people Madina did not complain when people of Arabia poured in for the Tabuk expedition
-the kaafirs usually complain, the people of Medina welcomed them and did not complain

When the Prophet (ﷺ) entered into Tabuk:

Upon learning of the Muslims' march, the Byzantines and their allies were so terrified that none of them dared set out to fight. On the contrary they scattered inside their territory. It brought, in itself, a good credit to the Muslim forces. That had gained military reputation in the mid and remote lands of Arabian Peninsula. The great and serious political profits that the Muslim forces had obtained, were far better than the ones they could have acquired if the two armies had been engaged in military confrontation.

-The reasons why the Byzantines refused to fight the Muslims
-because there was 30,000 men so they feared
-it was not like 3,000 men of the battle of Mu'tah
-where the prophet was not present himself either
-so this is why the Byzantines backed off

-because the Prophet lead the battle himself and had 30,000 men
-the Prophet (ﷺ) told Ali to stay behind to look after the women and children
-Ali was offended and ran behind the Prophet saying he wanted to fight
-because the Bigger the Enemy the Sweeter the Victory
-the rasool said to Ali,
-that are you not satisfied that you are close to me the way Harun was close to Musa:
-the Shias GRAB AND RUN WITH THIS HADITH!!
-we say to the Shi'ites this was only for that time of the battle

Upon accomplishing the equipment of the army, the Messenger of Allâh [(ﷺ)] ordained that Muhammad bin Maslamah Al-Ansari should be appointed over Madinah — in another version Siba' bin 'Arftah. To 'Ali bin Abu Talib he entrusted his family's safety and affairs and ordered him to stay with them. This move made the hypocrites undervalue 'Ali, so he followed the Messenger of Allâh [Wa alaikum Asalamu wa rahmatullahi wa barakatu] and caught up with him. However, the Prophet made 'Ali turn back to Madinah after saying: "Would it not suffice you to be my successor in the way that Aaron (Harun) was to Moses'?" Then he preceded saying: "But no Prophet succeeds me."

Narrated By Sad: Allah's Apostle set out for Tabuk. appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me." [Sahih Bukhari, Vol 5, Book 59, Hadith #700]

-the reason why the Prophet said that there is no prophet after me
-in the hadith, is for to make clear there is no other prophet after him
-because some people are not certain

WHY ISIT THE BYZANTINES DID NOT COME FORTH TO FIGHT THE MUSLIMS?
-because at the battle of Mu'tah there was only 3,000 men and they were 200,000
-now the Muslims were 30,000 and the Prophet (ﷺ) lead the army himself
-and the kuffaar were 40,000
-also another reason is that the prophet had 6 things no other prophet had

Abu Huraira reported that the Messenger of Allah (ﷺ) said: I have been given superiority over the other prophets in six respects:
(1) I have been given words which are concise but comprehensive in meaning;
(2) I have been helped by terror (in the hearts of enemies):
(3) spoils have been made lawful to me:
(4) the earth has been made for me clean and a place of worship;
(5) I have been sent to all mankind

(6) and the line of prophets is closed with me. [Sahih Muslim, Book 4, Hadith #1062]

This was the largest army set out of Medina by the Prophet
-at the battle of Badr the prophet had 313 men 2 years after hijrah
-and then 9 years after hijrah the army was 30,000
-no wonder the Byzantines refused, look at the numbers

THE 12 HYPOCRITES

On the way back and at a mountain road, twelve hypocrites sought the Prophet's life and that was while he was passing along that mountain road with only Ammar holding the rein of his she-camel and Hudhaifa bin Al-Yaman driving it, at the time that people had already gone down into the bottom of the valley.

-when the Prophet (ﷺ) came back from the Tabuk expedition
-there was a narrow road and one mistake you make, you may fall and die
-Twelve Hypocrites covered their face and tried to scare the horse of the Prophet (ﷺ)
-they tried to kill him, they wanted his horse to fall
-the Sahabahs, protected the prophet and they threw things at the animal of the munafiqoon
-this happened at night, they the munafiqoon thought they would not get recognised
-but Hudaifah Ibn Yamman knew who they were by their horses and he told the Prophet
-how do you think MI5 or FBI know if you are home or not?
-by your car, if it is there, you are home, if it is not, then they know you are not there
-so when Hudaifah Ibn Yamman gave the names of the munafiqs to the Prophet
-the Prophet said all 12 would die as hypocrites

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yaman said, "I was holding the bridle of the Messenger's camel while `Ammar was leading it, or vise versa. When we reached Al-`Aqabah, twelve riders intercepted the Prophet . When I alerted the Messenger , he shouted at them and they all ran away. The Messenger of Allah asked us, (Did you know who they were) We said, `No, O Allah's Messenger! They had masks However, we know their horses.' He said, (They are the hypocrites until the Day of Resurrection. Do you know what they intended) We said, `No.' He said, (They wanted to mingle with the Messenger of Allah and throw him from the `Aqabah (to the valley).) We said, `O Allah's Messenger! Should you ask their tribes to send the head of

each one of them to you' He said, (No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allah gave him victory with their help, he commanded that they be killed.) He then said, (O Allah! Throw the Dubaylah at them.) We asked, `What is the Dubaylah, O Allah's Messenger' He said, (A missile of fire that falls on the heart of one of them and brings about his demise.)" Abu At-Tufayl said, "Once, there was a dispute between Hudhayfah and another man, who asked him, `I ask you by Allah, how many were the Companions of Al-`Aqabah' The people said to Hudhayfah, `Tell him, for he asked you.' Hudhayfah said, `We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allah that twelve of them are at war with Allah and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, `We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet had been walking when he said, (Water is scarce, so none among you should reach it before me.) When he found that some people had reached it before him, he cursed them.'"

-people use the night for haraam, this is why Allah says:

Say: "I seek refuge with (Allah) the Lord of the daybreak, (Al-Falaq 113:1)

"From the evil of what He has created; (Al-Falaq 113:2)

"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). (Al-Falaq 113:3)

"And from the evil of the witchcrafts when they blow in the knots, (Al-Falaq 113:4)

-the Prophet (ﷺ) put a curse on them, 'They will remain as hypocrites until the day of resurrection'
-they plotted to kill the Prophet, but what did Allah say?:

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

-So people will always plot, this ayah is talking about Isa,
-but this is a general ayah and is not restricted to that situation

<u>THREE MEN LAGGED BEHIND</u>

-they were not Hypocrites, they were sincere but they used to procrastinate
-they used to delay, and the Prophet did not speak to them for 50 days

-they were boycotted from everyone
-this was the most hurtful thing to them, then Allah revealed 9:118
-after this Ayah was revealed the prophet spoke to them

And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. (At-Tawbah 9:118)

Narrated By Abdullah bin Kab bin Malik: Who, from among Kab's sons, was the guide of Kab when he became blind: I heard Kab bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Kab said, "I did not remain behind Allah's Apostle in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Apostle when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Apostle wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Apostle fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Apostle was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Apostle and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but

returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allahs Apostle! We know nothing about him but good.' Allah's Apostle kept silent." Ka'b bin Malik added, "When I heard that he (i.e. the Prophet) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Apostle, had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle arrived in the morning, and whenever he returned from a journey., he used to visit the Mosque first of all, offer a two-Rak'at prayer therein, and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Apostle accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Apostle! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Apostle said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle as the others who did not join him, have offered. The prayer of Allah's Apostle to Allah to

forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al-Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle and greet him while he was sitting In his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Kab bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold ! There came to me the messenger of Allah's Apostle and said, 'Allah's Apostle orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet sent the same message to my two fellows. Then I said to my wife. 'Go to your

parents and remain with them till Allah gives His Verdict in this matter." Kab added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Apostle! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him? ' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allah's Apostle to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Apostle regarding her, for I do not know What Allah's Apostle would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Apostle prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Quran) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Kab bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance." Kab further said, "When I entered the Mosque. I saw Allah's Apostle sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Kab added, "When I greeted Allah's Apostle he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Kab added, "I said to the Prophet 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Apostle became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will

keep my share from Khaibar with me,' and added, 'O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse: "Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119) By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said: "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people..." (9.95-96) Kab added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle (ﷺ) accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle left our case pending till Allah gave His Judgment about it. As for that Allah said): And to the three (He did for give also) who remained behind." (9.118) What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses. [Sahih Bukhari, Vol 5, Book 59, Hadith #702]

THE LESSONS FROM THE TABUK EXPEDITION

1. THE BYZANTINES EMPIRE FEARED ISLAM
-Islam is the religion that smashes empires

Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, (At-Tawbah 9:14)

-Allah punishes kuffaar with our blessed hands

2. THE PROPHET LED BY EXAMPLE
-he took the war to the Byzantines by himself

3. THE RASUL (ﷺ) WAS THE AMEER AND DID A GENERAL CALL FOR JIHAD
-so 30,000 heeded his call, his mission was successful

Nor (is there blame) on those who came to you to be provided with mounts,

and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (At-Tawbah 9:92)

4. THE SINCERITY OF THE FEMALE SAHABAH
-they donated their jewellery, for them to buy weapons for the mujahideen
-sisters today cannot even leave darul harb, let alone donate their precious goods

5. THE SINCERITY OF ABU BAKR
-he gave all he had for the expedition
-so how can the Shi'ites hate Abu Bakr? what have the Shi'ites done for Islam?

-have you read the book, "Aqeedah Tahawwiyah?"
-it says if you hate the Sahabahs, you are a MUNAFIQH

6. SPENDING FESABILILLAH IS A BURDEN ON THE MUNAFIQEEN

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad (ﷺ)); and that they came not to As-Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

7. HYPOCRITES LIKE TO KILL THE BELIEVERS
-they tried to kill the Rasool (ﷺ) on the Tabuk expedition
-Taubah: 74

They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad (ﷺ)) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper. (At-Tawbah 9:74)

8. PEOPLE GRAVITATE TOWARDS POWER (SHAWKA)
-the new power now belonged to Islam
-do people want Ethiopian or Bangladeshi passport?
-no, they want UK or US (they want military power)
-when the people saw 30,000 to fight the Byzantines
-they flocked to Muhammad (ﷺ) to fight the pagans